



OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

BERNARD WATSON recalls

## something that Charlie Chaplin remembers

ASKED on a TV interview why she included a Salvation Army building in an exhibition of her drawings of architecturally distinguished London churches, some of them designed by Wren, a British artist, Hermione Hammond, replied: "It is a place where Charlie Chaplin worshipped as a boy."

The old Kennington Lane Corps hall was formerly a chapel, and was purchased by the Army in the 1880s. For many years it stood there—a place from which Salvationists marched forth to Christian war, to which the people were invited to hear the gospel proclaimed.

Two years ago this old centre of evangelism, barely three miles from the Army's International Headquarters, was united with another historic corps and, as is now generally the case, a functionally designed modern building was erected to house the activities of the two corps involved. Until the building programmes of recent years an Army hall could have once been a jam factory, an old pub, an empty warehouse, an abandoned theatre, or even, in a few notorious instances, a converted brothel.

### Not Wren, nor Gray

John Betjeman, that connoisseur of architectural beauty, would hardly pause to look at a Salvation Army building, leave alone write a poem about it. Its halls have had to be plain and, perforce, inexpensive. None wears the dignity of a thousand years, or was designed by Wren, or con-

stitutes that traditional and glorious old English scene that inspired Gray to write his immortal *Elegy in a Country Churchyard*.

Yet artist Hammond justifies her selection. It is not only ivy-covered towers, sharp majestic steeples, ancient tombstones and Norman foundations that give dignity to a house of God.

Such a place is also a shelter from the rain, the cold streets, the frightening night, the spectre of loneliness. Charlie Chaplin's father drank himself to death. The sensitive, shy boy saw his mother lose her reason and have to be put away into what was then called a lunatic asylum. Charlie was sent to a grim home for destitute children. There, once, he was beaten until he needed medical treatment. For a time, in Lambeth, mother and children were in the workhouse.

### Thrown out

On another occasion, during his mother's illness, the woman supposed to be looking after Chaplin threw him out into the streets where the police found him, huddled beside a watchman's fire at three o'clock in the morning. The National Society for the Prevention of Cruelty to Children intervened.

So it was, sometimes, as he remembers, that Chaplin the boy went along to a children's meeting at The Salvation Army, where the songs were gay, the music bright and the kiddies clapped their hands. Afterwards, he went away to a far country and made the world laugh at his



Chaplin looks down at a Salvation Army band in the streets of Lausanne

comic antics and genius for expressing the essential pathos of the human condition, the hallmark of every great clown.

A lot of water flowed under Lambeth Bridge and one day, a few years ago, Charlie came back. He managed to evade the Press cameras and autograph hunters and quietly entered that same Army hall in Kennington Lane. The band played "The old rugged Cross." The people sang

*Can a poor sinner come to  
Jesus . . . ?  
He can come just now!*

Mr. Chaplin put a generous gift in the collection and told one

of the officers about his boyhood visits to the Army.

Of course, what a boy does, what a man does, when he bows his head in God's house, is not to be discounted because he may go away undecided. Who can tell what lasting impressions are made, what memories remain?

Not only those who have knelt at the Penitent-form, donned the uniform and now march behind the Army flag are involved in its more than a hundred years' salvation warfare. It is part of the achievement of the Army that there are legions who paused awhile, to listen and perhaps to pray, and then went their way . . . . They cannot forget.

September 6, 1969

Published weekly by The Salvation Army Triumph Press, 455 North Service Road, Oakville, Ontario, Canada.

International Headquarters: 101 Queen Victoria Street, London, E.C. 4.

William Booth, Founder.

Frederick Coutts, General.

Territorial Headquarters: 20 Albert Street, Toronto 102, Ontario.

Clarence D. Wiseman, Territorial Commander.

All correspondence on the contents of THE WAR CRY should be addressed to the Editor, 455 North Service Road, Oakville, Ontario.

Subscription Rates to any address: 1 year \$6.00. Send subscription to the Publishing Secretary, 455 North Service Road, Oakville, Ontario, Canada.

Second class mail registration number 0942.

## IN THIS ISSUE

OUR regular page three contributor strikes a theme for this week's issue. It is the return—to school, to regular routine, to reality. On the same page Art Riman takes a similar line regarding the challenges we daily have to face.

For many readers the end of the summer means return to frustrations and failures. Such may profitably read the main devotional article on page five. After His crucifixion Jesus Christ told His disciples to return to Jerusalem, the place of their defeat. Here as Captain Eldridge reminds us, came that wonderful transformation of a small company of men and women which resulted in His Church.

As the Bible School feature on page four indicates, there has always been a need for Christians to check for encroaching evil. Like children in school they must continually return to the lessons they learned earlier. Repentance, about which Catherine Booth writes on page six, literally means to "think again."

God uses memories — of early religious influences (see front page story about Charlie Chaplin), for instance, to move sinners to repentance. We pray that "The War Cry" may prompt these for our readers.



Return to school (page 11)

## EDITORIAL:

# In the Beginning

THAT militant American atheist, Mrs. O'Hair, has begun legal proceedings seeking to "enjoin the astronauts from further Bible reading and prayer reciting in space." This is her reaction to Commander Frank Borman's readings from the Book of Genesis while encircling the moon in Apollo 8.

According to atheistic theory technological man has no use for religious traditions; yet each new generation of scientists produces brilliant academicians who find that their knowledge is in no way inimical to a profound faith in God. Even those countries which have made atheism a part of their official ideology are finding that their systems of instruction, aimed at making young people into citizens who are respectful to authority, keen, alert, honest, willing to work and with a concern for others, have most success with children from Christian homes. Atheism cannot produce the New Man.

It is insufficient for man to discover how God's creative processes work: he needs to learn from God why He shares this knowledge with mankind and what He wants done with it. Whether it be prompted by theoretical atheism or practical atheism — as when so-called Christian nations prepare for chemical and biological warfare as part of their "defence" programmes — the prostitution of technology would be inevitable were it not for the leavening influence of Christianity.

Borman's choice of Scripture was also apt. It pointed the minds of millions to the beginning of history. Christianity does that all the time. It

refers back to God's dealings with mankind over the centuries and applies the lessons to today's events and problems.

It would seem that most people today believe, with Henry Ford, that "history is bunk." T. S. Elliott expressed concern about this short-sighted view. He said "There never was a time when the reading public was so large, and so parochial, so shut off from the past; there never was a time when those who read at all, read so many more books by living authors than by dead authors."

This fascination with new techniques and new ideas becomes dangerous when it is carried over into the realm of morals. Technology is usually an improvement on what has gone before and largely displaces it. No new morality can improve upon that which Jesus taught.

To the uninitiated the oft-repeated ecclesiastical declaration "As it was in the beginning, is now and ever shall be, world without end" signifies unyielding obscurantism. When applied to methods or modes of expression it certainly is; but church liturgy is partly rehearsal of history particularly as it demonstrates the eternal wisdom and victory of God as against the repeated folly and failure of man.

In that context "As it was in the beginning . . ." is an unassailable truth which Christians must go on emphasizing — in spite of Mrs. O'Hair. Broadcasting it from a space capsule is the most modern method a Christian can use — better than shouting it from the housetops or telling it o'er the mountains.

## The Army's Presence in Ulster

ALTHOUGH a Government Proclamation barred all marches and street meetings in the city of Belfast while the present emergency lasts, a specific exception was made regarding The Salvation Army. Thus the Army's open-air witness in the city continued.

Immediately following the outbreak of violence the Divisional Commander (Lieut. - Colonel George Snell) returned early from his holiday to direct various measures being employed by Salvationists to be of service to those affected by the rioting.

This included accommodating the homeless, distributing food, clothing and blankets and providing refreshments for the harassed police. One officer found himself a link in a human chain of ministers of religion who stood between the police and an angry mob.

A strange request was for the Army to look after barrels of beer which had been thrown from a blazing public house. The rueful landlord said that this was the only place where they would be safe!

On Sunday afternoon a task force of fifty Salvationists moved into the riot area. Bandsmen scrambled over barriers which their music had already feelingly crossed in an effort to meet the

needs so obvious in the area. Officers visiting in the homes conveyed requests for old familiar hymn tunes. One old lady pleaded "Sing 'God is still on the Throne'." Watching troops behind their barbed wire barriers were

invited to join with thronging children and crowded listeners in saying The Lord's Prayer.

A mobile canteen is now in operation in the area. Similar services are being carried out by Salvationists in Londonderry.

## 1969 Divisional Congresses

ALBERTA	October 17-20	Edmonton	Commissioner and Mrs. C. D. Wiseman
BERMUDA	November 14-18	Hamilton	Colonel and Mrs. Geoffrey Dalziel
BRITISH COLUMBIA	October 10-12	New Westminster	Commissioner and Mrs. C. D. Wiseman
MANITOBA and N.W. ONTARIO and SASKATCHEWAN	October 17-19	Regina	Colonel and Mrs. Alfred Simester
METRO-TORONTO	Oct 31 - Nov. 1	Toronto	Lt.-Commissioner A. Bramwell Cook
MID-ONTARIO	October 24-26	Belleville	Colonel and Mrs. Frank Moulton
NEW BRUNSWICK and P.E.I. and NOVA SCOTIA	September 26-29	Halifax	Commissioner and Mrs. C. D. Wiseman
NORTHERN ONTARIO	October 10-13	North Bay	Colonel and Mrs. Geoffrey Dalziel
QUEBEC and EASTERN ONTARIO	September 26-28	Brockville	Colonel and Mrs. Geoffrey Dalziel
SOUTHERN ONTARIO	October 17-19	Niagara Falls	Colonel and Mrs. William Ross

# Return to Piccadilly

ARTHUR RIMAN of Hamilton, Ont.,  
took a sentimental journey which had  
a jarring impact for him.



Photo: Miller Services

**W**HAT bedlam! It was Saturday night in Piccadilly Circus. There were thousands of Britons mingling with tourists from other lands many of whom were wandering about aimlessly; and the traffic, a never-ending stream of cars, taxis and buses.

Add to the congestion noise; sounds of rock and roll and the clamour of young men and women seeking cheap thrills and excitement in various ways.

It all appeared so irrelevant and futile. Apart from the tourists, like ourselves, what were all these people looking for and where were they going?

I must mention the sight, pathetic in every detail, that deepened our feeling about the future of the human race. Around the fountain in the middle of these London streets,

## For Sinners only!

**T**HE day after Labour Day and—school again! You know how it is, either through memory or present experience. It seems that the old place is always a mixture of the familiar and the new: new paint, glistening floors, scrubbed desks, not a chalk mark on the blackboards.

There is the smell of newness throughout the buildings. Open the stiff pages of unmarked textbooks and sniff the printer's ink. Try to find your new locker without heading mistakenly for the old one first.

Say hello to the kids and talk excitedly about the experiences of the long/short summer. Whisper with interest as the new teachers pass by.

Then, down to work. The first assignments! Promises to yourself that this year will be better than the last. How long do these self-promises, these resolutions last? Do they ever really affect your behaviour in any meaningful way? Or do you still go on fooling yourself that life will be changed?

The capacity to initiate and sustain self-change does not belong to us. Only God has the power to effect a permanent change in the motives, goals and work capacity of a person.

Without Him there is no possibility of success, in the Christian sense, in any year of any life—school, business, home or retirement. With Him, the power unleashed will bring enormous change. For our own good.  
—JEREMIAH

closely packed together on the damp steps, amid dirt and soggy newspapers, were hundreds of young people.

Some carried musical instruments, others wore floppy hats and beards, some were barefoot, most were dirty. There they sat huddled together for companionship, their entire worldly possessions visible either in the form of a rolled up bedroll or in packs strapped to their backs. What were they doing? Nothing. Except to stare and be stared at.

I said to my wife "What would the Founder, William Booth, do if he were present to behold such a depressing sight?"

We all know that most of these young people are rebelling against contemporary society; hence their outlandish dress and detached behaviour.

Later, after we finally located a restaurant, we boarded a double-decker bus for a quieter and more peaceful spot. We ended up on a bench beside St. Paul's Cathedral, practically the only pedestrians in sight, to contemplate in tranquility the magnificence of the architecture. We also strolled over to 101 Queen Victoria Street, The Salvation Army's International Headquarters building, which displayed books in lower windows with the words "Pictures That Shook the World" and "For God's Sake, Care!"

Waiting for our return bus to Piccadilly

and our hotel I recalled the words of Sir Winston Churchill who addressed us on the liner Queen Elizabeth when I was returning home from the Second World War. "Don't be like the waves" he cautioned us, "tossed about without any purpose in life, but be strong and purposeful."

Returning to Piccadilly that night appeared significant. A Christian should not remain aloof from life only to protest, and do nothing concrete to make things better. Christians may deplore many things and God knows there is so much in the world today that needs changing. We can't ignore human need. Jesus Christ didn't. Neither, obviously, did William Booth and his fellow workers.

Let us all "return from our retreats to Piccadilly" for there is much work to be done.

## The Army helped in an emergency

**A** MAN who was visiting Winnipeg had his car broken into and was robbed of much of his personal belongings. The Salvation Army assisted in this emergency with clothing so that he was enabled to stay and carry on with his work.

## MY DECISION FOR CHRIST

I KNOW THERE IS SOMETHING WRONG WITH MY PERSONAL LIFE AND THAT I NEED HELP. I BELIEVE THAT JESUS CHRIST CAN SAVE ME FROM THIS CONDITION. I NOW ASK HIM, IN FAITH, TO CHANGE MY LIFE AND MAKE ME GOOD. I NOW BELIEVE THAT THIS HAS BEEN DONE AND THAT I AM A DIFFERENT PERSON.

Signature ..... Date .....

Address .....

For further spiritual help and counselling contact any uniformed Salvationist or write to  
The Salvation Army Field Department, 20 Albert Street, Toronto 102, Ontario.

THYATIRA had a flourishing dyeing industry. Its purple cloth company was represented by Lydia, the woman who was Paul's first convert in Europe (Acts 16: 14). The city boasted numerous trade guilds for dyers, weavers, clothiers as well as tanners and cobblers. Membership in a guild was absolutely compulsory, a fact which posed problems for Christian craftsmen, as we shall see.

## Characteristics of the Writer

Each time Jesus appears in Revelation, some aspect of His description is drawn from the portrait in chapter one. That there be no mistaking Him, He always presents His credentials. His eyes like unto a flame of fire (v. 18) flash fiery indignation against the sin in the Thyatira church and pierce the darkness in which the hypocrites sought to hide themselves.

He is the *Son of God*, a title perhaps used deliberately here to challenge the sun-god, Apollo, supposed to be the son of Zeus and the special god of Thyatira. The title may also be used to prepare the reader for a quotation (in verse 27) from Psalm 2, the Psalm in which God addresses the Messiah as *my Son*.

## Commendation of the Church

As always in these letters, Jesus praises before He blames. No church of the seven gives evidence of more good works. Thyatira has the virtue which Ephesus lacked, charity (Greek *agape*), the wonderful quality of God-like love, and again unlike the Ephesians, the Thyatiran Christians have learned the oft-forgotten lesson that there must be growth in grace. Christ is pleased with the progress which makes last works *more than the first* (v. 19).

## Condemnation of Evil

But whereas Ephesus would not tolerate evil (2: 2) the church at Thyatira was too tolerant. A woman who called herself a *prophetess* (v. 20) was permitted to head up apostasy and lead



# Thyatira: coloured by compromise

## Chapter 2: 18-29

many into sin. Jesus called her a *Jezebel* in line with the practice in Revelation of using the most offensive language possible to describe spiritual enemies (thus we meet people opprobriously called Balaamites, a beast or monster and a harlot) because evil always presents itself in a more attractive light and He is determined to unmask it.

This woman probably seemed to many like a fine character; she must have had a command of language and a fine presence to be called a prophetess. But the Risen Christ can see beyond the disguise.

The Old Testament Jezebel, wife of King Ahab, had persuaded her husband to build an

altar to the heathen Astarte in Samaria; she had supported eight hundred and fifty priests of her immoral cult, while killing all the prophets of Jehovah she could; she arranged the murder of Naboth and the theft of his vineyard. She left behind her a name for *whoredoms and witchcrafts* (2 King 9: 22) and was to a large extent responsible for the collapse of Israel. Now Jezebel had been dead nearly a thousand years, but her wickedness was re-incarnated in this woman leader of the church at Thyatira.

taught, was to allow the body to wallow in sin while keeping the spirit entirely pure. They said that those Christians were mature who had plumbed evil to its depths, delved into its secret mysteries, and so become possessed of an esoteric revelation not possessed by most believers! Jezebel perhaps was one who taught that diabolical theory.

## Temptation to Compromise

To eat things sacrificed unto idols (v. 20) was a temptation which met the first century Christian frequently. When a sacrifice was made in a Greek temple, little of the meat was actually burned on the altar. The priests received their share; the worshipper took

the heathen more easily, she said. Thus she rationalized sin and justified the way in which love of money had replaced love for Jesus Christ.

Meat offered to idols is no longer a problem for most Christians. But the pressure is still there to conform to the standards of our surroundings. What convenient adjustments are you tempted to make?

## Threat of Judgment

Jezebel's lovers and *children* (vs. 22, 23) are the devotees and disciples of her teaching. Christ gave them opportunity to repent (v. 21) but no change occurred. So the scene of her wickedness is to become the place of judgment. Her bed of sin will become a bed of sickness.

In *What Christ thinks of the Church*, John Stott writes "The pleasure of sin will give place to the pains of tribulation, and her 'spiritual progeny', too deeply dyed with evil to be cleansed, will be killed. That such literal physical punishments of sickness and death may have overtaken the immoral Jezebelites is most likely. Let us be warned!"

If such chastening becomes necessary in a church, how ashamed must the leaders feel who have permitted the canker to grow unchecked.

## Challenge and Promise

This is by far the longest of the seven letters. Its concluding section (vs. 24-29) is addressed to the godly group in Thyatira who had not followed Jezebel. Surrounded by sin, they had kept themselves pure. They are to *hold fast* their experience of the joyful, exhilarating Spirit-filled life and to look forward to the *Parousia*, the personal return of the Lord.

When the Father gives the Son authority over the nations (compare v. 27 with Psalm 2: 9) He will share that with the overcomer. This, like the promises to the conqueror in the other three letters we have read, is to be fulfilled in the Messiah's Kingdom. That does not mean that the suffering Saviour will suddenly change character to become a merciless Judge; no other *rod of iron* (v. 27) will be needed to smash resistance to His rule than the Cross on which He died.

# Revelation (11)

by Major Edward Read

altar to the heathen Astarte in Samaria; she had supported eight hundred and fifty priests of her immoral cult, while killing all the prophets of Jehovah she could; she arranged the murder of Naboth and the theft of his vineyard. She left behind her a name for *whoredoms and witchcrafts* (2 King 9: 22) and was to a large extent responsible for the collapse of Israel. Now Jezebel had been dead nearly a thousand years, but her wickedness was re-incarnated in this woman leader of the church at Thyatira.

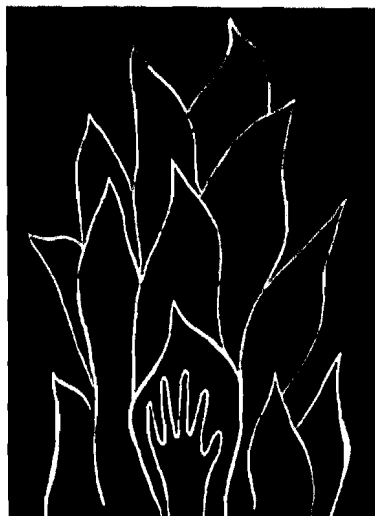
What evils was Jezebel of Thyatira advocating? First, she used to *seduce my servants to commit fornication* (v. 20). That may metaphorically describe spiritual unfaithfulness, as it often does in the Bible, but it may mean physical, sexual sin. This second alternative seems supported by the phrase in verse 24 *the depths of Satan, as they call them*.

Some heretics held that it was a man's plain duty to experience every kind of sin. They argued that there was no merit in a man's abstaining from pleasure if he had never indulged in pleasure. The real achievement, they

the rest, He might hold a feast for his friends right there at the temple, or he might take it to the butcher shop where it was offered for sale.

Could a Christian, either in a heathen temple or anywhere else, eat meat offered to a pagan god? Not to do so would cut him off from nearly all social fellowship with non-Christians. At the meetings of the trade guilds in Thyatira, frequently a meal was held where the food would consist mostly of meat offered to idols. To abstain from attendance would put a Christian craftsman outside the guild and that could mean economic hardship or commercial ruin.

The Church laid it down clearly that a Christian must never encourage or seem to acquiesce in idolatry and must never knowingly eat meat offered to an idol. But the pressure to compromise was very great and Jezebel came along to say to the believers in Thyatira that there was no need to commit commercial suicide. She insisted that there was no harm at all in participating in the guild-feasts. Let the Church accommodate itself to the world and it will win



**H**AVE you ever tried to buy a Whitsun card? Christmas and Easter cards — yes, but what about Whitsun? You cannot because, of course, none are sold. The commercial world has done much with Christmas and Easter but Whitsun is beyond its understanding, so Christianity is left to celebrate Whitsun alone.

Jesus foresaw this when He said: *The world cannot receive Him, because the world neither sees nor knows Him* (John 14: 17 NEB). To know the Holy Spirit we must first know Jesus.

We hear so much of this Day of Pentecost, so let us first of all find the meaning of *Pentecost* and then look at some of the facts of that day in AD 30, as told in Acts chapter 2. The word *Pentecost* means *fiftieth* and this was a Jewish festival held fifty days after the Passover. It celebrated the giving of the Law on Mount Sinai and it was also the Harvest Festival. Being later in the year than the Passover, travelling conditions were better and that is why there are so many countries represented in that list Luke gives us (Acts 2: 9-11). It was a public holiday and the streets would be very busy with a cosmopolitan, holiday-making crowd.

To describe those events in the house, Luke has the almost impossible task of using human words to tell of a divine action. You will notice in verses 2 and 3

he says it was *like* wind and fire; that is the nearest he can get in his description. But these words are as good as any; *wind* is the root meaning of *spirit*, and *wind* and *fire* are symbols of God's power and judgment.

Perhaps it was this lack of ability to express the Divine in human words that led to the speaking in tongues? Was this another aspect of the Spirit groaning within (Romans 8: 26). Luke, rather strangely, in verse 4 says that the New Church was speaking in other languages, something that was not really neces-

sary when all present would definitely speak Greek and possibly Aramaic and this aspect is not usually known in the speaking of tongues. Some commentators suggest

that Luke mentions this to give the link with the celebration of the giving of the Law on Mount Sinai where Jewish tradition states that God spoke in every language. Anyway, however they were speaking, they soon attracted a lot of attention and with the noise they made a *crowd quickly collected* (verse 6, Phillips). Amongst this crowd some said *What can this mean?* Others said contemptuously *They have been drinking!* (verse 13 NEB).

I wonder if those who were so contemptuous were some who lived in Jerusalem, who had seen

the time (verse 15), and wine was only drunk with the eating of flesh in the evening. (By the way, this sermon of Peter's is the first of a number in Acts and follows a basic pattern which scholars call the *kerygma*. It is worth looking up a good commentary to find out more about it.)

At the end of Peter's sermon we read that 3,000 people were converted. A. C. Winn, in his commentary, says that "Many of these men had probably heard Jesus, some may have been healed by Him, others watched Him die." If this is so, and there is no reason to say it could not be so, the Spirit immediately took up the work of Jesus the man, and brought into the Kingdom, through Peter, those who had been influenced by Him.

And so the Spirit continues to work in and through us, bringing glory and honour to the Kingdom. The prayer of each one of us must be "Holy Spirit . . . clothe my life with more of Thee." He will because, you see, that is His work!

## The Holy Spirit at work

by Captain Margaret Eldridge

### 7 - Day of Pentecost

Some commentators suggest

the disciples following Jesus in days gone by and who noticed their absence on the day of the Cross! The change from cowering in a locked house to shouting in a street could bring on anyone the allegation of being drunk. But Peter, standing as the representative of the apostles, in his first sermon, soon reminded them of

### Answered prayer

**NESAMMAL** was the Indian name of Brigadier Mabel Poole, who gave more than thirty years of her life as a Salvation Army officer to India.

On special assignment to the palace of the Maharanee of Travancore for two years, her next appointment was to a leper colony in Puthencruz.

"They were difficult days" writes Ethel M. Neeve in *Nurse by Royal Command* "for it was 1940, her homeland furlough was due and there was little prospect of leaving India while World War II lasted. Her seven years' term of service lengthened into twelve and only a missionary in similar circumstances can fully understand how long were those extra five years.

"However, her days at the leper colony were not without usefulness. Before rationing was introduced there was great difficulty in securing rice for the patients and several times the colony was down to the last handful.

"On one occasion the staff retired for the night, not to sleep but, with the superintendent, to pray for the much-needed rice for two hundred breakfasts the next morning. Sometimes the needed grain came only just in time to be cooked for the first meal of the day, but it never failed to arrive!"

### "Just a moment, Lord"

### Noise

**NO TRANSISTOR BROKE THE SILENCE OF YOUR GALILEAN HILLS, MASTER,**

The soft swish of the wind through tufted grass.  
When You left the crowded village  
And sought the stillness of the heights,  
You could hear the twitter of birds,  
The hum of insects  
And in the silence God could speak to You.

But I live in days of tension, of speed, of noise.  
My generation is afraid of silence,  
Afraid of listening, in case they hear . . . nothing.

We are keyed up to noise, drowned in canned music,  
Persistent voices pursuing us the round of the clock.  
Is it any wonder that we are tense and nervy?

In Your Book the seer tells of silence in heaven  
For what seemed half an hour.  
Blest break in the celestial chanting,  
Welcome pause in the heavenly harmonies:  
A whole half hour . . .  
Deep, satisfying silence,  
Something to look forward to  
When earthly noise grates harshly on the ear.

In the meantime, Lord, help me to draw within myself,  
Still myself in the silence of my soul;  
There finding strength and refreshing,  
Shut off from the world's jarring noises  
For a few brief moments at a time,  
A quiet oasis in a desert of sound.  
There in that silence  
I shall meet with You,  
And again be strong.

FLORA LARSSON

### WEEKLY PRAYER SUBJECT

For those we find it difficult to like.

**PRAYER:** Father, Thou hast extended mercy to us who can be included in "those difficult to like." Help us, we pray Thee, to draw nearer to Thee that we may be enlarged to contain more of Thy great compassion, Thy Infinite friendship for the unlovely.



# What is repentance?

Relevancy makes the straightforward ideas which Catherine Booth, the Army Mother, offers in this the first article of a series. Within her nineteenth century terminology will be found beliefs passionately held, which helped to shape the Army. The editorial staff hopes that these articles will inspire the hearts of many to God-directed and needed action.

IN the mouths of three witnesses—John the Baptist, Jesus Christ and the Apostle Paul—this word shall be established, that repentance is an indispensable condition of entering the Kingdom of God.

People generally are all at sea on this subject, as though insisting that repentance were an arbitrary arrangement on the part of God. I believe God has made human salvation as easy as His almighty, infinite mind could make it. But there is a necessity in the case that we should "repent and turn to God." It is just as necessary that my feelings be changed and brought to repentance toward God as it is that the wicked, disobedient boy should have his feelings brought back into harmony with his father before he can be forgiven. Precisely the same laws of mind are brought into action in both cases, and there is the same necessity in both.

If any father has a prodigal son, I ask, how is it that you are not reconciled to your son? You love him intensely. Probably you are more conscious of your love for him than for any other of your children. Your heart yearns over him, you pray for him, you dream of him. Why are you not reconciled? Why are you obliged to hold him at arm's length and not have him come in and out, and live with you? "Oh!" you say "the case is different. I cannot. It is not 'I would not' but 'I cannot.' Before that can possibly be the boy's feelings must be changed toward me. He has mistaken notions and thinks I am hard and exacting. I have done all a father could do, but he will go on in defiance of my will." You say "As a wise and righteous father I must insist on a change in him. He must confess his sin and ask me to forgive him. Then I should run to meet him and put my arms around his neck!"

## Universal laws

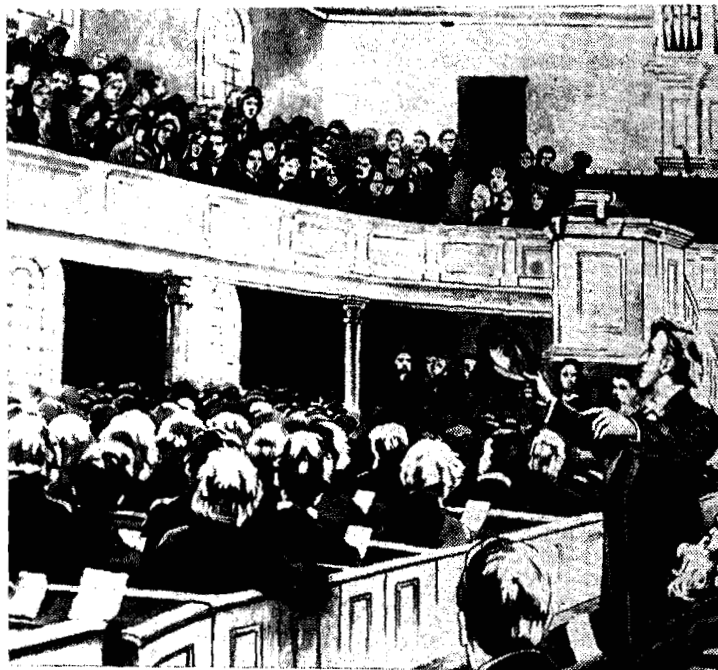
It is not that God does not love you, sinner, or that the great benevolent heart of God has not, as it were, wept tears of blood over you. It is not that He would not put His loving arms around you this moment if you would only come to His feet, and confess your wrong and seek His pardon. He cannot. The laws of His universe are against His doing so. He dare not and cannot until there is a change of mind in you. You must repent. "Except ye repent, ye shall all likewise perish."

Well, if repentance be an indispensable condition of salvation, let us try to find out what repentance really is. How full of confusion the world and the Church are upon this subject!

Repentance is not merely conviction of sin. If it were, what a different world we should have, for there are tens of thousands on whose hearts God's Spirit has done His part by convincing them of sin. We should be perfectly astounded if we had any conception of the multitudes whom God has convinced of sin, as He did Agrippa and Festus. They are convinced of sin, but

His Spirit, of His providence, of His word, sinners will cry, and wince, and whine, and make you believe they are praying and want to be saved, but all the while they are holding their necks as stiff as iron. They will not submit. The moment they submit they become true penitents and are saved. There is no mistake more common than for people to suppose they are penitents when they are not.

Repentance, therefore, is not mere sorrow for sin. A man may be ever so sorry and all the way down to death be hugging some forbidden thing, as the young



According to Salvation Army tradition Catherine Booth stood in the gallery of a church where her husband's request for evangelistic work was being considered and shouted "Never!" Taking heart from his wife's firm resolve William decided to leave the security of church organization and trust God's guidance.

they go no further. That is not repentance. They live this week as they did last.

Neither is repentance mere sorrow for sin. I have seen people weep bitterly and writhe and struggle, yet hug their idols, and vain has it been to try to shake them from them. If Jesus Christ would have saved them with those idols they would have had no objection at all. If they could have got through the strait gate with one particular idol they would have gone through long since, but to part with it is another thing. Some people will weep like your stubborn child when you want him to do something which he does not want to do. He will cry, and when you apply the rod he will cry harder, but he will not yield. When he yields he becomes a penitent, but until he does he is merely a convicted sinner.

When God applies the rod of

ruler hugged his possessions. But that is not repentance.

Neither is repentance a promise that you will forsake sin in the future. If it were there would be many more penitents. There is scarcely a poor drunkard that does not promise, in his own mind, or to his poor wife, or somebody, that he will forsake his drink. There is scarcely any kind of a sinner who does not continually promise that he will one day give up his sin and turn to God, but he does not do it.

What then is repentance? Repentance is simply renouncing sin—turning round from darkness to light, from the power of Satan unto God. This is giving up sin in your heart, in purpose, in desire, resolving that you will give up every evil thing, and that you will do it now. Of course this involves sorrow; for how will any sane man turn himself round from a given course into another

if he does not repent having taken that forbidden course? It implies, also, hatred of the course he formerly took, and from which he turns.

He is like the prodigal who, when he sat in the swine-yard among the husks and the filth, fully resolved, and at last acted. He went, and that was the test of his penitence. He might have sat resolving and promising till now, if he had lived as long, and he would never have got the father's kiss, the father's welcome, if he had not started; but he went, and went to his father honestly and said "I have sinned"—which implied a great deal more in his language than it does in ours now. Then comes the proof of his submission "and am no more worthy to be called thy son: make me as one of thy hired servants"—put me in a stable, or set me to clean the boots, so that I can be in thy family and have thy smile. That is Jesus Christ's own beautiful illustration of true penitence.

Submission is the test of penitence. My child may be willing to do a hundred and fifty other things, but if he is not willing to submit on the one point of controversy he is a rebel, and remains one until he yields.

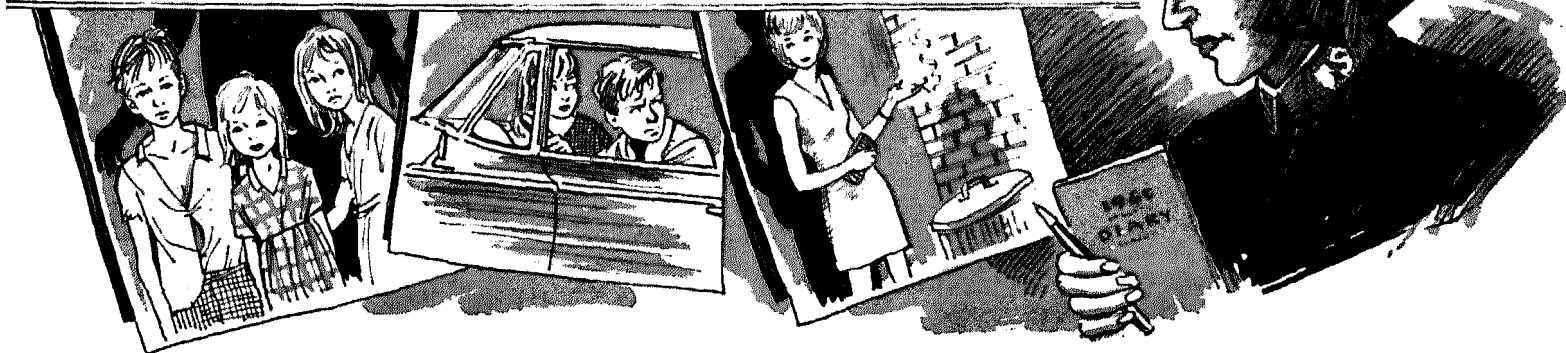
## Spurious repentance

Here is just the difference between a spurious and a real repentance. I am afraid we have had in our churches thousands who had a spurious repentance: they were convinced of sin—they were sorry for it; they wanted to live a better life, to love God in a sort of general way; but they skipped over the real point of controversy with God; they hid it from their pastor, perhaps, and from the deacons, and from the people who talked with them.

Then another difficulty comes in, and people say "I have not the power to repent." You do not confound the renouncing of the sin with the power of saving yourself from it. If you renounce it, Jesus will come and save you from it, like the man with the withered hand whom Jesus intended to heal. Where was the power to come from to heal him? From Jesus. The benevolence, the love, that prompted that healing all came from Jesus; but Jesus wanted a condition, and that was the response of the man's will. So He said "Stretch forth thine hand." Jesus wanted that "I will, Lord" to be inside the man, the response of his will. The moment he said that, Jesus supplied strength. He stretched forth his hand and you know what happened.

Stretch out your withered hand, whatever it may be, and say "I will, Lord." You have the power and mind, you have the obligation, which is universal and immediate. God "now commandeth all men every where to repent" and to believe the gospel.

# The Captain keeps a Diary



These stories of God at work through The Salvation Army's Women's Social Services are taken from the files of Major Mary Webb, an officer who was involved in this ministry for a number of years.

## • ANOTHER IN TROUBLE

MRS. J. is thirty years of age. She is the mother of five children and expects another in the near future. Mrs. J. tells us that her husband deserted her and the children about a year ago. What a struggle she had to manage in those trying months! Things were very grim at times, and there was no one in the small northern town in whom she could confide, except the man at the corner garage where her husband used to work. She talked to him and he visited her and they became intimate.

Eventually, Mr. J. returned home and made up with his wife again. The children welcomed father home and there were good prospects that the family would start out once more together.

Alas! Soon Mrs. J. discovered her plight resulting from friendship with the man at the garage, and it will not be long before her husband too will know what happened. Near Christmas time, she could face it no longer, so she left husband and children stating that she was going to visit her mother in a distant city; and it is at this point The Salvation Army came into the picture.

Mother and daughter sought out someone to help, and came to tell their story to the Captain. With grief the young woman wrung her hands and declared that she would never see this baby and that the child must be adopted. Carefully the Captain explained some of the things which the mother must face in this situation, and gave reassurance that we would give help and understanding.

Immediately, hospitalization was arranged at the Salvation Army hospital and, after the baby was born, Mrs. J. was

persuaded to share with her husband the problem of planning for the new baby. It was something they must face together, but help would be given in doing this. The acceptance by husband and wife of each other's failings is not always accomplished overnight.

The Captain thought about Mr. and Mrs. J. The woman had made a mistake, but it is important not only to know what happened but why it happened. Before this husband and wife set out to take up life again together, the Captain will remind them that God our Heavenly Father needs us to honour Him in family life.

## • VISITED THE HOSPITAL

THAT tells a story! Mrs. S., who lives in an old shack on the outskirts of the city, was taken ill and rushed to hospital. Mrs. S., aged thirty-two, has six children, the eldest about seven years and the youngest just a few months old. Her husband has deserted her and, although he has been charged with non-support, she has at best received about seven dollars a week on which to keep her family. Mrs. S. has a poor background, mentally and physically, and her resources are low.

When mother was ill, immediately some plan had to be made for the care of the children. So, quickly, with no explanation, the little brood were placed in the Salvation Army Children's Home.

The second scene in this drama shows the Major cleaning up the children. Some clean clothes must be found and a good deal of soap and water is required before the children are ready to snuggle down between the clean sheets—each child in a separate bed in the newly furnished nursery. Hot water was a novelty and it was

lots of fun having your own bed and plenty of room to move around! There were toys to play with, and nice clean clothes!

The next day, Johnny was thoughtful. When the Captain called at the Home to see how the children had settled, Johnny said "Is Mommie dead, Captain?" She had to reassure him his mother was well looked after in the hospital and promised to take Johnny to see his mother there.

This is the story behind that entry in the diary. No, it doesn't record the little boy's excitement at the visit, or about his long pants which the Major provided, or the tears of joy in the mother's eyes as she hugged Johnny in her arms.

## • ELLEN'S BABY IS ADOPTED

ELLEN is tall and striking, intelligent and well poised. She has a good cultural background and has successfully followed a professional career. You would like her soft voice, her beautiful gentle eyes and her gracious bearing.

The Captain had several talks with Ellen in the seclusion of the Salvation Army Home. Ellen could express herself about

many things and she was able to think through her problem to a wise solution but, oh, how she suffered when she tried to reason out how she got herself into this mess. There was no answer to that in terms of intellectual values, family background and so on. There was one moment when, having "played with fire," she was burned, and now she would give all she had to retrieve her loss. She now experienced the bitterness and grief of those who break God's holy laws, and play with His most sacred trust, to be used only in the bonds of matrimony. Ellen would have thought that she was immune from such a sin and its consequences, but she now realizes that there is no special dispensation for her because of her superior qualities of personality and intelligence.

Ellen just had no words when she tried to tell us how she felt about giving up her baby. The pangs in her heart choked the words. At this point the Captain reminded her that man's extremity is God's opportunity. When, because of human family frailty, we have sinned and have broken God's law, we may ask for forgiveness through Christ our Saviour. Ellen knew that she had no resources of her own to sustain her in her great grief and loneliness, so at that moment she knelt and asked God's forgiveness and claimed Christ as her Saviour.

ON the recommendation of the Territorial Headquarters Literature Board, the Commissioner has decided that research work should be commenced for the second volume of the history of The Salvation Army in Canada. The first volume, written by Colonel Arnold Brown, was published in 1952.

Lieut.-Colonel Wm. M. Gibson will prepare the material for the second volume which will take up the story from the end of World War I.

Anyone who has accurate knowledge of highlights or links with this period is invited to send material, photographs and documents to:

Lieut.-Colonel Wm. M. Gibson,  
Education Secretary,  
471 Jarvis Street,  
TORONTO 284, Ontario.

Where requested, this material will be returned to the sender.

# ACCEPTED CANDIDATES

These young people will become members of the Victorious Session at the Toronto Training College.

**W**HILE in third year physics at the University of British Columbia, **CANDIDATE JAMES WATT** (Mount Pleasant, Vancouver, B.C.) felt urged by God toward Salvation Army officership while attending a Sunday afternoon youth council meeting. The following summer, on the night of his public dedication, God called him again

during prayer, to become a medical doctor. He has obtained his B.Sc. honours in physics, his M.D., and he is currently completing a one year residency in surgery at the Vancouver General Hospital. He believes that God has guided him since the time of his commitment.

The candidate was born in Regina, Saskatchewan,

where he initially attended the United Church. He gave his life to the Lord at the age of seven in his home following an after-school children's Bible hour.

Later he joined the Salvation Army cub pack, then Sunday school and the junior band. When he was ten his family moved to Vancouver and attended the Mount Pleasant Corps, where he continued his corps activity.

James Watt is proficient in painting and display work and also in religious puppet programming. He teaches a teen-age Sunday school class of boys and this experience stimulated him towards deeper consideration of modern translations of the Scriptures. The Bible revealed his lack of knowledge of the living Christ and, while studying in the Union College Library, he realized the incoming of the Holy Spirit. He is convinced that knowing the living Christ through the Holy Spirit is the key to a victorious life and endeavours to express this as a member of Varsity Christian Fellowship and the Medical Christian Fellowship. **CANDIDATE MRS. MARTHA WATT** (Mount Pleasant, Vancouver) has been aware of God's claims upon her life since childhood. But, in 1961 at the North American Ecumenical Youth Assembly which was held at Ann Arbor, Michigan, this awareness focused into a personal challenge. With the recognition of God's purposes for her life came an openness to God's leading. Since then, she believes God has opened many doors of preparation and she is confident that Salvation Army officership is God's will.

Candidate Mrs. Watt has achieved her B.Ed. and M.Ed. degrees from the University of British Columbia. She has also studied extensively in music and holds, ARCT (Toronto Conservatory of Music) in vocal performance, ARCT in piano performance, ATCL (Associate Trinity College London) in voice, and LTCL (Licentiate Trinity College London) also in voice. For the past four years she has taught secondary school.

Born and raised in Vancouver, as a third generation Salvationist, Mrs. Watt was converted at the age of eight during a Decision Sunday appeal. She is active in the corps, as Young People's Sergeant-Major, Guide Captain, Ranger Captain, Sunday school teacher and songster.

**CANDIDATE EDWARD HIGHAM** (Pentiction, B.C.) was born in Chilliwack where he received his elementary and junior high education. Later he moved to Pentiction where he completed senior high school before going to Simon Fraser University for a teacher training course.

He then returned to Pentiction and started working in a chartered accountant's office towards a C.A. degree. He has completed two years of these studies.

This varied vocational background is related to the candidate's call to officership in that he felt the urge to be a Salvation Army officer in his early teens

but tried to find other paths for a lifetime of service.

Candidate Higham attended the Army as a child and found Christ as Saviour at the age of thirteen in a Jim Vaus crusade. Another spiritual crisis came when Ed's wife was converted about four years ago. It was when he saw the change God made in her life that he realized God required that he submit his life to the Lord's guidance rather than follow his own way.

While attending Simon Fraser University in Vancouver, Ed. served as Assistant Young People's Sergeant-Major at Mount Pleasant Corps. Then on his return to Pentiction he accepted the responsibility of Young People's Sergeant-Major there. He also serves as a bandsman and youth group president in the Pentiction Corps. While he has taken a special interest in speaking to the youth of the corps about Christ, his Christian witness has gone beyond the environment of the corps.

Candidate Mrs. Judith Higham was brought to The Salvation Army by her husband. She first met Ed. while attending high school and after a few dates he

asked her to come to the Salvation Army youth group. He then asked her to come to Sunday school and stay for the morning senior meeting. Hesitatingly she accepted the invitation, and soon began to attend regularly. After a few months she realized she needed God's help. One afternoon she became very convinced of her need of salvation, and that night she knelt at the Mercy Seat and accepted Christ. That was the first time she had ever really felt God to be real to her.

Judy committed herself publicly for officership when she was enrolled as a Salvation Army soldier. Later she began to doubt the call to officership but last October, after evening devotions, she talked to her husband about it. That evening she made an important decision as her husband prayed with her that she would heed fully God's call. Since that time the candidate has enjoyed a closeness with God that she had never known before.

Mrs. Higham is a Sunday school teacher in the Pentiction Corps and presently works as a typist-reporter with a credit bureau.

**CANDIDATE GERALDINE FLANNIGAN** (Orillia, Ontario) was born into a Christian family in the town of Orillia. She spent her preschool years in Orillia, London, and St. Thomas, Ontario. Following elementary and secondary schooling she attended the Lakeshore Teacher's College, where she graduated as a teacher. She has just finished her two-year temporary teaching in Cooksville and is now awaiting her permanent certificate.

As a child Geraldine accepted Christ during a Sunday school decision appeal but it was not until later, when she surrendered her life completely to the will of God, that she felt that God was pleased with her.

Candidate Flannigan has felt called to be a missionary, since a visit of Lieut.-Commissioner Ham to her Sunday school when she was a child. The next day at school her teacher asked the class to write a paragraph on the subject, "What I want to be," and she expressed her desire for missionary service.

However, it was not until she graduated from teachers' college that she gave in to the will of God for her life. The testimony of a twelve-year-old bandsman at music camp caused her to decide that all her life would belong to the Lord.

Geraldine has been a bandmember and Sunday school teacher in the corps and has shown particular interest in young people. Especially has she been pleased with the opportunity of counselling children at camp and at youth councils.

**CANDIDATE DAVID PATTERSON** (Kitsilano, Vancouver, B.C.) was born and raised in Northern Ireland. Although converted in the Lisburn Congregational Church the candidate recalls that most of his practical experience in Christian work was obtained

in the Lisburn Salvation Army Corps, especially in their open-air meetings. He preached his first sermon at this corps.

After sensing God's call to preach the gospel, Candidate Patterson studied at Beech Lawn Bible College in Britain following which he did evangelistic work in the Republic of Ireland. More recently he

took ordination studies with the Church of the Nazarene and has been a pastor in that denomination in Alberta, Saskatchewan, and British Columbia. For the past few months he has served as an Envoy in charge of Salvation Army work at Kitsilano Corps in Vancouver.

The candidate's interest in The Salvation Army was stimulated by a reading of Salvation Army books such as those of Commissioner Brengle. He has no doubt of his call to God's service and feels that the Lord has led him to become a Salvation Army officer.

Candidate Mrs. Margaret Patterson (Kitsilano, Vancouver) was born and raised in Scotland. Her parents were Salvationists and she was taken as a child to The Salvation Army hall in Maybole, Ayrshire. Later she joined the Church of the Nazarene and as a young person had the privilege of conducting meetings with her minister and other young people of the church. She also served as young people's leader, organist, and soloist in her home church.

After her marriage Mrs. Patterson joined with her husband in his work for the Lord, particularly giving assistance with children's meetings and providing musical leadership in song and with the piano and organ.

The Pattersons have four children. As a family they are looking forward to the opportunities of Christian service and witness in The Salvation Army.





# seen and heard

Comments by the  
CHIEF SECRETARY

## THE LEAGUE OF MERCY

EVERY week in Canada, nearly two thousand league of mercy workers visit about 20,000 hospital patients bringing cheer, comfort, uplift and inspiration.

Twenty thousand smiles: twenty thousand "God bless you's;" twenty thousand cheery visits to communicate not only a warm friendliness but something of the spirit of compassionate understanding through the experience they possess of the love of God shed abroad in their own hearts.

This service is given willingly and cheerfully without any thought of reward, but recently an incident occurred that demonstrated the boomerang of kindness, inspired by acts of love that in an ever-widening circle bring cheer and uplift to others.

One league of mercy worker spent a normal afternoon of visitation with little knowledge that her visit had accomplished more than the usual privilege that had been hers in over four years of meeting so many people in this way.

She was therefore quite surprised the next day to receive a letter from one of the patients visited, and a cheque for \$60.00, sent with a note of explanation.

He, the patient, was now getting old and frail and remembered the many kindnesses shown toward him when he had been a leper patient some years before. He felt he would like to perpetuate this kindness by trying to bring similar encouragement and healing to a leprosy child in particular need of some financial assistance.

The letter and the cheque came to Territorial Headquarters and the Territorial League of Mercy Secretary immediately thought of a Canadian missionary officer now stationed at a centre where they have a leper colony. It was a great joy to feel that so many could share in stretching these hands across the sea to provide a link between Ontario and Africa, between an aging man and a growing child, between kindnesses shown and kindnesses perpetuated.

This link of friendliness formed a chain of cheer and thoughtfulness that is a contrast to so much that is so unhappy and disturbing in the world. All were helped to feel the instinctive urge to communicate such a spirit in spite of colour, class or creed, that in time will reproduce itself in an ever-widening circle of good.

*Galpin Dalziel*

## "Christmas in June"

ENTHUSIASTIC delegates gathered for the Northern Ontario home league camp at Camp Newport. Director for Divisional Women's Organizations, Mrs. Lieut.-Colonel Charles Sim, led on at the camp as her last engagement in active service before entering retirement with her husband. The camp's special guest was Mrs. Lieut.-Colonel H. G. Roberts of Toronto who brought much thoughtful material and was a means of blessing in morning devotions. Centred around the theme of building our lives on the word of God, Mrs. Roberts likened them to different rooms in our homes. She also spoke about junior miss groups, overseas sponsorship and the 1970 Women's Congress.

Major Elizabeth Peacock gave an informative talk on the work of The Homestead, Toronto.

Craft instruction was given by Mrs. Lieut. Colonel Roberts with

Orillia and Timmins Leagues assisting.

Included in the evening programmes were "Christmas in June" and a "Family Night" conducted by Parry Sound and Collingwood Leagues respectively. A missionary evening was presented by Mrs. Lieutenant Alan Pittock (Kirkland Lake) when slides were shown of the work in Jamaica and a missionary offering was received.

Participants in the home league camp at Camp Newport. Seated in the front row are (l. to r.) Mrs. Captain Peter Roed, Mrs. Lieut.-Colonel Chas. Sim, Mrs. Lieut.-Colonel H. G. Roberts and Major Elizabeth Peacock.



## New building at Tweed



Left to right: Songster and Mrs. Robert Bullock, Lieut.-Colonel and Mrs. Morgan Flannigan, Mrs. Brigadier Edgar Halsey (R), Captain Diane May (C.O.) and Captain Barbara Williams.

THE opening of the new corps hall at Tweed, Ont. (Captain Diane May), was led by Lieut.-Colonel Morgan Flannigan. The weekend began with a Saturday march of witness led by Kingston Band, followed by the opening ceremony, the key being presented to the Colonel by the contractor, Mr. John Wiggers. The Kingston Band provided music. The Divisional Youth Secretary (Captain Barbara Williams) and Envoy Arch. Sinclair also took part. In his remarks, Lieut.-Colonel Flannigan referred to the fact that the Tweed Corpn was opened March 14th, 1888, just three years

after The Salvation Army opened fire in Canada. Songster and Mrs. Robert Bullock of Danforth (Toronto) were the vocalists, accompanied at the piano by Mrs. Brigadier Edgar Halsey (R).

The Property Secretary (Colonel William Poulton) presented the financial report.

Sunday meetings were led by Lieut.-Colonel Flannigan. The afternoon festival of praise featured the musical sections of Tweed Corps with Songster and Mrs. Bullock. Many comrades publicly rededicated their lives at the close of the Sunday evening meeting.

## "New Horizons" in Newfoundland

THE home league camp for 1969 at Northern Arm Camp, Newfoundland, was under the direction of Mrs. Brigadier Abram Pritchett (Director of Divisional Women's Organizations, Avalon and Burin), and Mrs. Brigadier Charles Hickman (D.D.W.O., North-Eastern Newfoundland) with Mrs. Major Albert Browning as the camp hostess. The speaker was Mrs. Lieut.-Colonel Arthur Pitcher (Director of Provincial Women's Organizations), whose theme was "New Horizons."

Highlights were: the Bible study groups, which proved to be of great spiritual value, and an open house when home league members from nearby corps as well as members of families

joined the delegates. Special visitors to the camp who were featured in the programme included a junior miss group from Point Leamington and vocal duettists from Bishop's Falls. The family altar was held at the commencement of each day conducted by officers and home league members.

The camp handicraft instructor, Mrs. R. Pear, who has been very ill during the year but is miraculously restored, was crowned Camp Queen.

The Provincial Commander (Lieut.-Colonel Arthur Pitcher) and the Divisional Officer (Brigadier Charles Hickman) participated in the closing session during which many dedications were made.

# ARMY accent

## Monkstown Memories

NESTLED in the hills and forests of Placentia Bay, Nfld., is an enchanting little community now known as Monkstown. This is a unique town because all the families are Salvationists. The story about the invasion by The Salvation Army is just as exceptional. The history of the Army in Paradise Sound (the old name of the community) is rich, refreshing and representative of the outstanding spirit of Salvationism that has prevailed through the years.

Brother James Pardy (known to all as "Uncle Jim") recalls with delight the early days of the Army. Although he is now ninety years of age his sharp memory serves as the chief source for these memoirs of God's wonderful work through the Army at Monkstown.

The Salvation Army made no "take-over bid" at Monkstown. Uncle Jim told it like it happened. "We only saw our minister once or twice a year" he said "and that was not enough. We wanted a clergy to work with us. We had no school teacher and we were concerned about that. So we built a meeting house on the hill. We called it 'Whosoever House' and whosoever came to preach the gospel of Jesus Christ would be permitted to preach there and we would adhere to the church that he represented."

### Gospel ship

God knew the desires of these very sincere people. That very year when the people had their surrender flag to wave to "whosoever will preach the gospel" there sailed into the land-locked harbour the *Glad Tidings* bringing an answer to their prayers. This was The Salvation Army's gospel ship. The fervour and the expression of joy that was evidenced in the crew of the *Glad Tidings* spread to all the residents of the cove. In a few weeks every family was willing to become Salvationist. And, as Uncle Jim tells us, "We wrote a letter to the big fellows in St. John's and soon we had our own officer, Captain Cummings."

"Whosoever House" became the Salvation Army barracks and the first chorus ever sung there was:

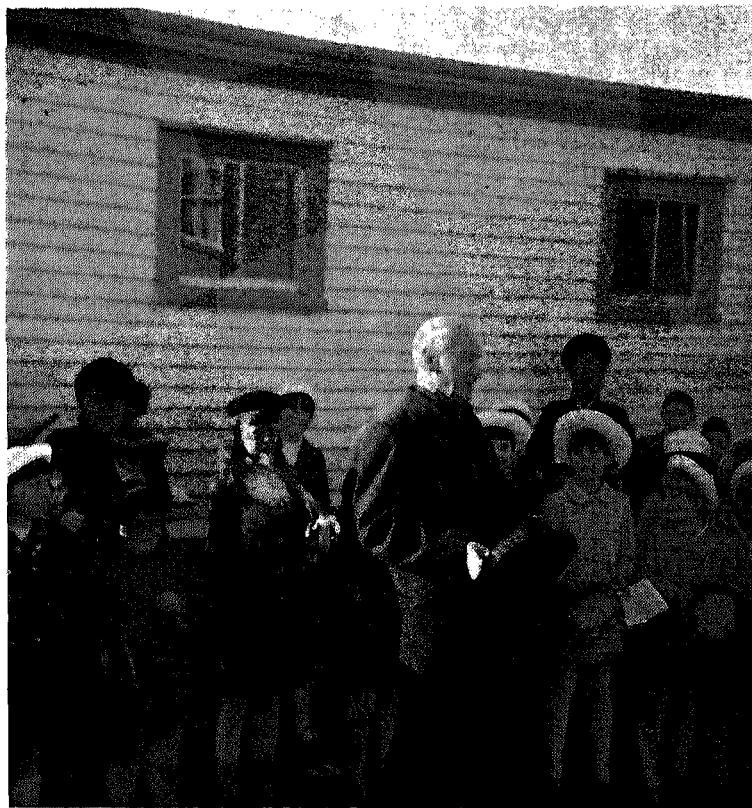
*Counted in, counted in,  
Whosoever believeth, counted in.  
There's a jubilee of joy,  
In heaven there is rejoicing,  
When the soul among the saved  
Is counted in.*

Brother Jim Pardy, still very strong and alert, looked with interest and a great deal of pride at the documented film *William Booth—God's Soldier*. With face all aglow with the excitement of seeing the Founder, Uncle Jim said "William Booth is the greatest man the world has known since St. Paul." And he really believed it.

Mr. Pardy was one of the first salvation soldiers sworn-in under the Army flag. His loyalty to the flag was increased when he was commissioned as the first Colour Sergeant of the Paradise Sound Corps. He tells a delightful incident about those days.

"I was the Colour Sergeant and I was not to miss a meeting. One Sunday after eating a delicious dinner I fell asleep on the kitchen couch."

Young Jim's heart was a little gloomy and he felt a little guilty as he slipped into his place for the salvation meeting that night. The young Captain did not make things any better when she said "Jim, I want to speak to you for a moment or two, after the meeting."



Monkstown youngsters listen attentively and respectfully while Uncle Jim Pardy gives his witness at an open-air meeting.

When the people had left the hall the Captain, who was very strict, asked the point-blank question: "Jim, you were not present for the praise meeting. What happened?"

"Well, I fell asleep and did not awake in time to come along."

"Carelessness! Carelessness! Don't let it happen again. You are the Colour Sergeant. You should be present. Do you know there is a 'crook' in your flag staff?"

"No, and if there is I didn't make the staff."

"Well, that doesn't matter. There is a crook in it and you have to make a new staff. Make it straight. Then, Jim, live by the staff."

The Colour Sergeant had learned his lesson well. He obeyed his Captain.

Knee-drill at seven o'clock on Sunday morning was one meeting that every soldier of the corps

was expected to attend. Here they got their power for the day's fight and their courage to face a future that was filled with dangers because of their way of life. The men of that community sailed the high seas and procured a living for their families in the fishing industry. Of course, industrial development has changed the mode of living considerably.

### Knee-drill

Recalling those early days, Uncle Jim says "You know we had to get out to knee-drill or they would shame us when we came to the hall." The comrades would sing a chorus:

*Ask them if they love the  
fight  
Or are they walking in the  
light.  
They say "O yes, without a  
doubt."  
But from their beds they  
won't get out  
To come along to knee-drill  
On seven o'clock, Sunday  
morning.*

Of course they no longer sing such choruses. But the pioneer spirit is still evidenced in that old comrade who loves the Lord and has a deep love for The Salvation Army. (If by any chance the words are not exactly as they were sung, it is understandable, as I had to catch the words while the comrades were having a "sing-spiration" time after the salvation meeting.)

The Army had a glorious beginning in Monkstown. And while the present is bright there is uncertainty about the future of the town. The Newfoundland Government has launched a centralization programme that will affect Monkstown. People are offered money to move their families to larger centres and to industrialized areas. The government of the province decided not to put a road to the town because of the swing to urbanization. So today the only access the town's folk have is by water. All of the teenagers have to go to other towns—where the new, modern high schools are—in order to gain an education. So the future is not too bright for the town. Progress costs something and these people have to pay. Some will have to leave newly built homes for the elements to destroy. It is not easy for these people.

But, while having to leave the harbour with a rich heritage because of poor prospects for the

(Continued on page 14)

## by Captain Ira Barrow



## Thika Speech Day

**CAPTAIN MICHAEL RICH**, the writer of this article, is the Principal of the Secondary School for the Blind at Thika in Kenya. The Captain and his wife are from Canada.

**T**HE Canadian High Commissioner to Kenya, Miss Meagher, was the chief guest at the Salvation Army's Secondary School for the Blind, Thika.

The afternoon commenced with a short programme of singing by the student body of their new school song written by Major Brindley Boon. During the programme were displays of Scottish country dancing, a recital of French poems by some of the students in the French class and singing by the male voice choir. Over one hundred invited guests attended. They represented some of the most influential people in the community and Kenya as a whole.



Chief guest for the speech day at the Thika Secondary School for the Blind was the Canadian High Commissioner to Kenya, Miss Meagher, who is seen above addressing the school assembly.

Then the students displayed their abilities in sports which included a short soccer game, running and jumping displays.

The Territorial Commander for East Africa (Colonel Edward John) chaired the proceedings and also dedicated two new classrooms which were a gift by the Kenya Government.

The school now has forty-five students comprising three grades. With the addition of one more grade in 1970, the school will have reached its full size. Of course, the needs of the school are great but God is wonderfully answering prayer.

It is our desire to build a vocational training centre within a year if we can obtain the necessary finance. The students will need a practical skill when they leave the school as well as the academic training so such a centre is vital.

During the afternoon programme at Thika, the school choir (above left) contributed vocal numbers. Captain Rich is on the right of the picture. Sports displays were also a feature of the afternoon. Above: One of the students participating in the high jump—quite a feat for a blind young person.

## Outreach by cottage meetings

**C**OTTAGE meetings in Hong Kong are an expression of the Family Year Campaign that is proving a very effective form of outreach.

The furthestmost corps of the command is at Kam Tin, situated in a rural setting within one and a half miles of mainland China. Sunday evenings are devoted to gatherings in the homes of those who, because of peculiar work schedules or living at a great distance from the corps, are not regularly able to attend meetings.

The various Tai Hang Tung resettlement blocks each house some 2,500 to 3,000 men, women and children, all living in homes of a single large room. Thus a whole family is sure to be present at "cottage" meetings in such a home.

These gatherings are not only helpful for the Salvationists but are becoming an effective witness to Communists and non-Christians, as a number of Communist sympathizers are known to live in the locality and they have no choice but to listen! Many are expressing their interest.

## "I have come to love them"

**T**RANSLATION of the Scriptures is not just a matter of words and dictionaries. It is fundamentally a matter of conveying the right message so that those accepting it as the true basis for living may ultimately mature as responsible human beings.

Richard W. F. Wootton, a translator, recalls one Easter campaign some years ago in the Punjab. Several churches and Christian bodies divided a large city into areas and volunteers delivered leaflets telling the passion and resurrection according to St. Luke to every home where someone could read. It caused quite a stir; and sermons were preached in the mosques against the New Testament, and a feeling of bitterness was created which the Christians tried to overcome.

"I used to hate the Muslims" said one Christian afterwards. "But through doing this work I have come to love them."

"This" says Wootton "is the real reward of Bible translation."

## "Thank you, Sponsor"



Suzanne is in Grade 3 and Sherry, in Grade 2. Thanks to their sponsors, they will be able to continue their education and eventually make their own way in life.

A child may be sponsored for \$15.00 per quarter. For further information on helping a needy child in another country, contact:

The Salvation Army, Home League Dept.  
20 Albert St., Toronto 102, Ontario

**B**ECAUSE their parents are separated, **Suzanne** (left) and **Sherry** (right) **Devasahayam** were placed in the Salvation Army Girls' Home in Ceylon.

Both girls are bright and go to school.

# home page

## Do you need help with your nerves?

By DR. CLAIRE WEEKES, M.B., D.Sc., M.R.A.C.P., a consulting physician to the Rachel Foster Hospital, Sydney, Australia.

WHEN the noise of the family's departure is abruptly stilled by the final closure of the front door, the sudden silence seems to the nervously ill housewife more overpowering than the noise had been.

At least the noise meant that someone was there—a prop to help divert her attention. Now she can have all that attention to herself and this is just what she doesn't want. The last thing she wants is to have her mind on herself, on her illness. So, she pours herself a cup of tea before facing the Everest of dishes in the sink. While she drinks she thinks how hopeless it all is: how futile to imagine that she could possibly recover, when she can hardly find the strength or courage to face one day.

Is it any wonder she feels defeated? Look at the circle in which she has been turning, almost like the blindfolded ass, who drags the millstone round and round to grind the corn. Look at the circle . . . memory of past suffering and the anticipated suffering of the day ahead bring despair . . . despair brings stress, stress brings even more acutely sensitized feelings . . . which lead to more despair and around the

cycle goes, back to more stress and so on.

What a pattern! And this pattern is repeated by so many of the day's activities. For example, let us consider the shopping.

### Spurts of panic

This housewife may not leave the house to go shopping until eleven o'clock, so between waking and eleven, she gives herself little spurts of panic whenever she thinks of the shopping to be done. Two hours of intermittent panic would weaken even a strong man, so by the time eleven o'clock comes, her legs already feel weak and wobbly, and she feels light-headed, giddy. She is not surprised by this; indeed this is just what she has been waiting for and dreading. It is one of the reasons why she doesn't want to go out. She thinks it is part of her illness, and to avoid having it when out, she would rather not venture out. She had hoped that today might be different but once again she thinks she will be forced to send one of the children to do the shopping when they return from school.

At the thought of school, her heart misses a beat—the school

meeting that evening! She'd forgotten about that. How will she make that if she feels weak already? More anguish. And what if they ask her to look at the children's drawings in the crowded, hot classroom? That would be the end! School function? Heavens, that means the hairdresser's! Half an hour under the dryer! She'd forgotten that one also. Anguish, more anguish.

So there she is. To every situation (and yet such ordinary situations) she dreads, she has a fear-reaction (a woof of panic), which her body dutifully and naturally answers with more stress situations. What she doesn't understand is that these are not sick sensations. The sickness lies in their exaggeration, not in their actual occurrence.

### Utterly defeated

When she thinks of disappointing the family once more, she feels lost. So, one minute she decides to go, the next minute not to go. She goes through an hour of "Will I?" "Won't I?" until the tension of indecision brings on agitation; agitation brings on the shakes, and when they start, she feels utterly defeated.

So she stays blindly afraid, blindly weak, blindly at home. Once more she thinks her body—beyond her control—is doing this to her. So it is, by merely responding in a physiologically correct way to the fears she brings it.

Let me explain the physiology of nervous weakness:

To provide the energy to move itself our body burns glucose in our muscle cells. Our body also burns glucose to provide energy to express emotion—fear, anger, even joy. This glucose circulates in our blood. When we use our supplies of available glucose too quickly by unnecessary emotional reaction, there may not be enough glucose to provide energy for movement, so we may feel temporarily weak. If we wait as calmly as possible, our liver will break down stored glycogen into glucose and liberate this extra supply into our bloodstream.

Does this woman wait patiently? Even as patiently as she can imagine? Not she! She becomes agitated and uses up her supply of glucose with agitation as quickly as her liver supplies it.

In place of weakness she may



feel stiffness in her legs, so that it may seem difficult to move them. This stiffness—almost a feeling of paralysis—is no more than muscular contraction, a body's normal response to super-tension. Neck muscles may also be so tense, her head may ache and her neck "feel awful." Agitation makes her heart race, her face flush; she feels burning "all over," as if she "will burst." Feeling this way, how can she face the blower at the hairdresser's? More panic. And yet, for the sake of a family that cannot possibly measure her sacrifice, this tortured soul may battle into the shop to face hell which her own fears created in her sensitized body.

### Normal Reactions

But surely these are all reasonable fears? None of these experiences is nice to have. Anyone would want to withdraw from them, try to get rid of them. But, remember, they are all normal reactions in the circumstances and to recover she must not hope

(Continued on page 13)

## Timbrelists in Burma



Six Burmese girls practise their timbrel drill in the courtyard of the Salvation Army girls' home in Rangoon.

This is the final article of this series written to help those suffering from nervous illness. Dr. Weekes deals with the question "How shall I get through the day?". These articles are based on Dr. Weekes' book published by Prentice-Hall of Canada, Toronto, Ont., entitled "Hope and help for your nerves" and published by Ryerson Press, Toronto, Ont., under the title of "Self-help for your nerves."



# MAGAZINE features

## Office accidents

These happen more than many people realize, as this article shows

**T**HE belief that accidents can't happen in a "nice safe office" is an unfounded, dangerous myth.

An ironworker standing before an open-hearth furnace may be safer than the secretary at head office.

The smelter and most other plant operators are trained in safe practices. Most office workers are not. We would not advocate the hard hat as fashionable wear for the office, but no industrial accident prevention campaign is complete if it does not include the white-collar workers.

Many thousands of office workers are injured in Canada each year, although often not seriously and time lost is "small." Few office accidents leave permanent scars. However, there have been office fatalities recorded and many incidents can cause months of pain and misery.

Whether a trivial or serious accident, time will be lost. The injured person needs attention — usually given by a half-a-dozen workmates; his work had to be done some time and expensive temporary help may need to be called in or the supervisor may have to do the work, to the detriment of the rest of the department.

Picture this scene: Mary slips and twists her ankle, Jane and

Carol gather around to help her up, commiserate and hold a post-mortem for fifteen minutes. Total time loss—one hour. The rest of the staff is distracted for an indeterminate period. Jane helps Mary to the health centre and waits "in case she can help." Net loss, a further hour. Mary is helped down to reception and into a taxi, Jane goes back to the office and tells Betty and Carol all that transpired—another hour?

And Mary will be off work for a week. The time involved in processing medical bills, sick pay and insurance claims could have processed several orders.

That was a simple accident. The actions of the parties concerned were human, predictable, understandable, forgivable — and expensive. If an accident had involved office machinery, there could also be the repair and replacement bills, machine downtime and the accident could have been much more serious.

A relatively small proportion of office accidents are caused by tangible hazards such as faulty machinery, worn-out or incorrectly installed equipment, or built-in hazards such as slippery floors and stairs, blind corners and sharp projections. But human attitudes are at the root of most office accidents.

## Help with your nerves

(Continued from page 12)

to abolish them, but to reduce their intensity. This is the only answer.

Reduce their intensity. But how is she to do this? If only she would give herself a chance during those two hours of waiting until eleven o'clock to go shopping.

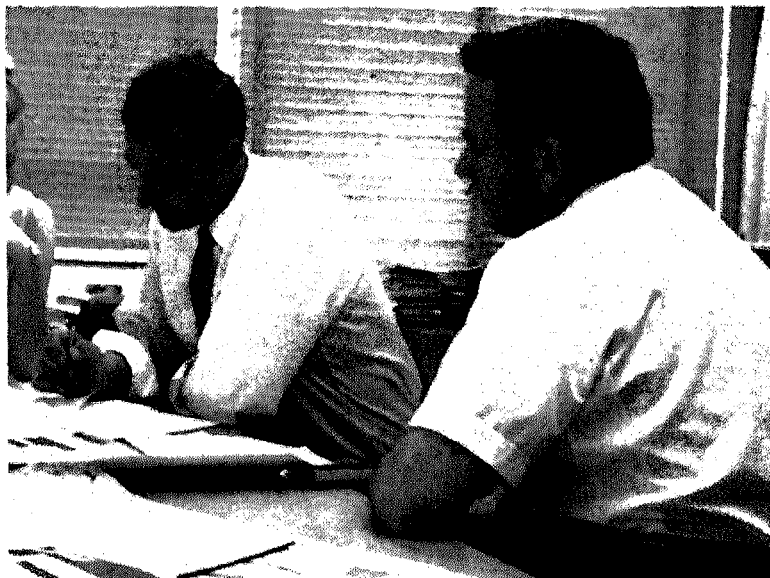
If only she would say to herself "If I keep bombarding myself with fear, of course my legs will feel weak and I may feel giddy! That, too, is natural, not a sickness. What if they do go weak when I'm out. Dr. Weekes says they will still carry me, even if they do wobble. When I go out I will try to walk as calmly as I can manage, however I feel. If they can carry me home when I panic, surely they can carry me forward while I panic. If I do this as willingly as I can, my liver will supply more glucose and the weakness will gradually go."

At last she would be giving her body a chance. And if she would

continue saying: "Of course, I'll feel awful at the hairdresser's. I've been feeling awful there for so long, I'm not going to stop now—all those associations aren't going to stop upsetting me immediately, just because I want them to now! I may make wonderful strides doing other things—like going away for a holiday—and still find the hairdresser's just as terrible (even worse) when I come home. But this doesn't mean I'm sick again."

"This means only that my memory and association are once more playing their tricks and I'm not going to let them go on bluffing me! I guess I'll have to sit through the hairdresser's many times thinking the right way before I no longer dread going there!"

And you who are suffering and read this—turn your attention to your thoughts, not your feelings. Come to terms with your thoughts and your feelings will look after themselves.



National Film Board photo

These include complacency—the world-held belief that "it can't happen to me" or "they just don't happen in a nice 'safe' office."

Haste plays its part. "I was in a hurry" is the prime excuse offered by injured employees. Inattention to instructions and directions leads to mistakes, and

99.9% of all accidents are "mistakes." A thoughtless lack of courtesy prevents people from exercising the same good housekeeping and manners they would employ at home. Immaturity leads to horseplay and a belief that "safety is for sissies."

—Occupational Health Bulletin

## Lamprey fisherman in Toronto

**I**N the evening, when it begins to grow dark, Loftus Trotter, a commercial fisherman who has lived all of his sixty-four years in Toronto, Ont., sets out on his bicycle with his dip nets and cycles down to the first weir on the Humber River just upstream from Bloor Street.

With his hip rubbers on he wades in the water at the base of the weir scooping up foot-long sea lamprey with his specially-constructed dip net. If he can spot them hanging on the face of the weir he grabs them with his hands, dislodges them with two snaps of his wrist and then flings them into his sack. He scrapes off lamprey that are below the water level with a garden hoe and then nabs them in the swirling water with his net.

Lamprey, which have always been native to Lake Ontario, travel up river each spring to spawn and then die. There is a large run of lamprey up the Humber River but they are prevented from ascending to the headwaters by many low weirs in the section of the river flowing through Toronto.

These parasitic eel-like "fish" congregate at the base of the weir, milling about searching for a way over. Using their sucker-like mouths, they attach themselves to the face of the weir and gradually inch their way up the

stony, vertical surface. These are the ones Mr. Trotter scrapes and snaps off. Their suction is so great that pulling them straight off would be very difficult.

When the peak of the lamprey run is on in May and early June Mr. Trotter remains at the weir for five to six hours, sometimes not leaving until three o'clock next morning. For most of this time he is up to his thighs in swift-flowing and, in April and early May, cold water, a practice that few men of his age could tolerate.

He takes them home each night in an old potato sack, carefully preserves them in a solution of formaldehyde and then ships them to the city of Sault Ste. Marie. He receives a small sum for each lamprey sent in. Information about Mr. Trotter's yearly lamprey catches enables researchers to assess the size of the lamprey run up the Humber River.

## A fast worker

**T**HE fastest novelist in the world is Perry Mason's literary father, Erle Stanley Gardner. With an output of as many as ten thousand words a day, Gardner has worked on as many as seven novels simultaneously.

—New Zealand "War Cry"

MONKSTOWN MEMORIES

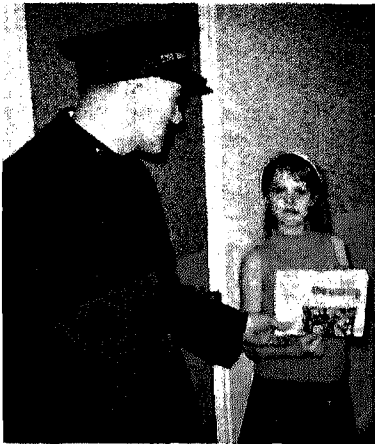
(Continued from page 10)

future, these Salvationists will ever be true to the Army flag.

While it seems apparent that within a decade the town will only be a memory, it must be remembered with pride that this corps has contributed to the Army as much, if not more per capita, than any other corps in the Dominion of Canada. Statistics reveal that there is an average of nearly one officer for each two families in the community.

An ardent supporter of "The War Cry" at Danforth (Toronto) is Publications Sergeant Murray Brown. He regularly sells 150 copies of the weekly issues and a thousand of the special issues.

During his "War Cry" ministry, he never misses an opportunity to invite children to the Sunday school (see below), and has been instrumental in linking up several families in this way. He also refers special cases of need to the Commanding Officer, Major Edwin Brown, who later follows them down.



Can any other corps compete with this record? The best known of these officers is Brigadier Joshua Monk, who is responsible for Harbour Light work in Metro-Toronto.

Lieutenant Jacob Smith, the present Commanding Officer, enjoys working with these very hospitable people during these days of uncertainty. While he teaches day school he also finds time to visit, to launch and conduct a Red Shield Appeal and attend to all other corps matters.

While at Monkstown for anniversary celebrations with a group of cadets I found it possible to visit some of the older people. Mr. and Mrs. John Monk were very kind to me and it was a joy to pray with them. Mrs. Monk told me of her visit to Toronto when the Founder was there. She heard him speak and she has never forgotten that night. She testified to the fact that she believed that he was the greatest man she had ever seen.

If things proceed as it seems now this town will no more have the sound of children at play or men at work but will become a wilderness. But in the hearts of Salvationists who will then move to other centres, there will be a "shrine of delight" because of God's goodness to them through the ministry of The Salvation Army. May God bless all the warriors of the Cross of Christ who work and worship at Monkstown!

The long arm of God

In a letter to the corps officer a British Columbia woman marvels at the effectiveness of the "War Cry" ministry.

B. C. STALWART



Twice, and sometimes three times a month, C.S.-M. Frank Humphrey of Vernon, B.C., conducts a meeting at a large mental hospital. He keeps the lawn mown and the sidewalks clear around the hall. He looks after the flowers and picks up for the thrift store. More than 350 of the corps' supply of 389 copies of "The War Cry" are handled by the Sergeant-Major. He takes these to the hotels and business districts of Vernon and three other towns. He distributes the papers when he visits hospital patients on Wednesday and Sunday afternoons. This keeps him sixty-six years young!

PLEASE, find enclosed a \$5.00 donation for your House of Concord enterprise in Toronto which I read about in "The War Cry." It is indeed a tremendous venture.

This will not surprise you, but I thought it might interest you to know — as just another instance of how the long arm of God reaches out through people — how I happened to see a copy of that issue of "The War Cry."

Our grown-up son, home on holidays, went to the local pub with a friend last evening and brought home a copy he'd received while there. He is not a habitual pub-crawler but actually a clean-living young man, which to me only adds to the marvel of whom you do reach by your dedication in reaching into all phases of everyday life.

May your work be richly rewarded by changed lives.

TERRITORIAL TOP 10

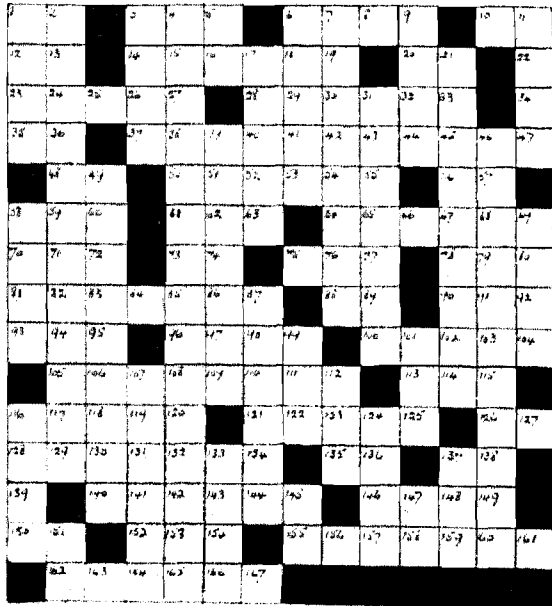
Sales of "The War Cry," Sept. 6th issue		
Guelph		500
Niagara Falls		500
Sarnia		490
Birchcliffe (Toronto)		475
Windsor Citadel		475
St. Thomas		475
Oakville	750	
Toronto Temple	600	
Windor Citadel	600	
St. Thomas	505	
Sudbury		475

HIDDEN MESSAGE

TO SOLVE this double acrostic, determine the words defined in list and write each word over the number alongside. Then transfer each letter to the corresponding square in the pattern.

Completed pattern will be a quotation, reading left to right, with black squares indicating word endings. Where no black square occurs, the word runs over from one line of pattern to next.

The names of the author and the book quoted are spelled out by the initial letters of the correct answers to the clues.



By Florie Williams

Solution on Page Fifteen

1. Goes up the wall or along the ground	83	5	77	104	15	146	37
2. Plain Jane	23	57	155	133	105	7	
3. Halo	71	54	145	91	3	26	120
4. "To show plety at home and to — their parents" (1. Tim. 5)	80	130	39	29	66	161	11
5. Royal reception				33	16	147	127 59
6. Waken things up		154	46	103	1	67	159 52
7. Ostentatious display	136	62	118	100	32	109	13 115 90
8. Behave servilely				107	97	10	56 144 20
9. Sickness				73	122	119	149 36 99 9
10. How the old describe changed ideas and methods	158	38	116	162	79	151	50 129 45 19
11. Stuck up footwear?		96	64	140	88	164	123 34 55
12. Dark skinned				22	165	86	42 75 101 125
13. They hang around		163	102	41	152	68	142 18 126 112
14. "They call us to deliver their land from . . 's chain" ("From Greenland's icy mountains")						63	87 143 14 167
15. Rather less than middle-aged		89	48	4	94	121	141 160 35
16. Writings on the wall		95	69	135	128	28	137 81 53
17. Throw it out, the old hymn exhorts us		30	150	49	21	72	82 138 60
18. Greek personification of love	157	78	113	12	24	134	93 47 166
19. Still in pawn		84	65	124	8	98	156 110 44 148 27
20. Noted far lanterns, crackers and chop suey				131	153	114	17 51 70 108
21. Inconstant	40	74	2	139	106	61	117 31 25 85
22. "See the streams of living waters" begin at boiling point				58	43	92	132 76 6 111

## COMING EVENTS

### Commissioner and Mrs. C. Wiseman

Windsor, Ont., Nurses' Graduation, Sat.-Sun., Sept. 6-7; Ottawa, Opening of Grace Hospital, Wed., Sept. 10; Toronto Training College, Cadets' Welcome Supper, Fri., Sept. 12; Toronto Temple, Welcome to Cadets, Wed., Sept. 17; Toronto Welcome Home to Salvationist Youth Service Corps, Fri., Sept. 19; Six Nations Corps, Opening, Sat. (aft.), Sept. 20; Halifax, Maritime Congress, Fri.-Mon., Sept. 26-29; Ottawa, Opening of Woodroffe Temple, Sat.-Sun., Oct. 4-5

### Mrs. Commissioner C. Wiseman

The Lakehead, Home League Rally, Tues., Sept. 9; Winnipeg, Home League Rally, Wed., Sept. 10; Flin Flon, Home League Rally, Thurs., Sept. 11

### Colonel and Mrs. Geoffrey Dalziel

Winnipeg, Nurses' Graduation, Sat.-Sun. (a.m.), Sept. 6-7; Brandon, Sun. (p.m.), Sept. 7; Toronto Training College, Cadets' Welcome Supper, Fri., Sept. 12; Toronto Temple, Welcome to Cadets, Wed., Sept. 17; Brockville, Quebec and Eastern Ontario Congress, Fri.-Mon., Sept. 26-29; Edmonton, Social Conference, Thurs.-Mon., Oct. 2-6

### Mrs. Colonel Geoffrey Dalziel

Philpott Memorial Church, Hamilton, Ont., Home League Rally, Wed., Sept. 24

Colonel and Mrs. Frank Moulton: St. John's Booth Memorial Auditorium, Sun. (a.m.), Sept. 21; St. John's Temple, Sun. (p.m.), Sept. 21; St. John's Booth Memorial Auditorium, Nurses' Graduation, Mon., Sept. 22; Bay Roberts, Tues., Sept. 23; Long Pond, Wed., Sept. 24; St. John's Temple, Thurs., Sept. 25; Lewisporte, Fri., Sept. 26; Twillingate, Youth Councils, Sat.-Sun., Sept. 27-28

Colonel and Mrs. Wm. Ross: Paris, Sun., Sept. 21; Danforth, Sun., Sept. 28; St. Thomas, Sat.-Sun., Oct. 4-5

Lieut.-Colonel and Mrs. Clarence Barton: Port Hope, Sun., Sept. 21

Lieut.-Colonel Eric Coward: Mount Hamilton, Thurs., Sept. 18

Lieut.-Colonel and Mrs. Arthur Moulton: Earlscourt, Sun., Sept. 7; Oakville, Sun., Sept. 14

Lieut.-Colonel and Mrs. H. G. Roberts: Dunsmuir, Sun., Sept. 21

Brigadier Thomas Ellwood: Dunsmuir, Sun., Sept. 28

Brigadier Doris Fisher: Montreal Citadel, Sun., Sept. 21; Bloor Central, Tues., Sept. 23; Parry Sound, Sun., Sept. 28

Brigadier and Mrs. Leonard Knight: Lakeview, Sun., Sept. 7

Brigadier Harold Sharp: Gananoque, Sun. (a.m.), Sept. 14; Napanee, Sun. (p.m.), Sept. 14; Peterborough, Sun. (a.m.), Sept. 28; Lindsay, Sun. (p.m.), Sept. 28

Major Norman Bearcroft: Brockville (Quebec and Eastern Ontario Congress), Fri.-Mon., Sept. 26-29

Major and Mrs. Norman Bearcroft: Scarborough, Sun., Oct. 5

Major Joe Craig: Brampton, Sun., Sept. 7; Peterborough, Sun., Sept. 14; Scarborough, Sat.-Sun., Sept. 20-21

Major Margaret Green: Port Arthur, Sat.-Sun., Sept. 13-14; Guelph, Sat.-Sun., Sept. 20-21; Oshawa, Sun., Sept. 28; Woodstock, Ont., Sat.-Sun., Oct. 4-5

Major and Mrs. Willard Rea: Uxbridge, Sun., Sept. 7; Peterborough, Sun., Sept. 28

### TERRITORIAL EVANGELIST

Captain William Clarke: North Surrey, Sat.-Fri., Sept. 6-12; Kamloops, Sun.-Tues., Sept. 14-23; New Westminster, Fri.-Sun., Sept. 26 - Oct. 5; Victoria Harbour Light, Mon. - Wed., Oct. 6 - 8

### SCARBOROUGH (Toronto)

2011 Lawrence Avenue East  
WELCOME HOME TO SALVATIONIST  
YOUTH SERVICE CORPS  
Friday, September 19th, 7:30 p.m.  
The Territorial Commander  
(Commissioner C. D. Wiseman)  
will preside.

## Bookmarks! Folderamas! Mottoes!

### BOOKMARKS

Favourite Bible Readings  
Books of the Bible  
The Beatitudes  
The Twenty-third Psalm  
The Lord's Prayer  
The Ten Commandments

BOOKMARKS — Plastic — assorted

1 doz. .27

each .11

BOOKMARKS — Silk

each .11

FOLDERAMAS

Books of the Bible  
The Shepherd's Psalm  
The Life of Christ  
The Beatitudes

each .12

### CARDBOARD MOTTOES

Picture and Scripture Text

each .07

### CARDBOARD MOTTOES

Picture and Scripture Text

each .10

### BOOKLETS

Words of Jesus  
Favourite Psalms  
Twelve Disciples  
Ten Commandments  
Parables of Jesus  
Favourite Bible Verses  
Miracles of Jesus

each .07

When sending payment with order, please include sufficient for postage and packing, also if delivery is made in Ontario — 5% Ontario Sales Tax.

PLEASE PRINT YOUR NAME AND ADDRESS

## THE SALVATION ARMY TRADE DEPARTMENT

259 Victoria Street, Toronto 205, Ontario

## WHERE ARE THESE?

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto 102, marking your envelope "Inquiry."

AKSELSON, John. Must be now over seventy years of age. In 1922 lived at Sedgewick, Alta. Had a number of relatives in Chicago, Ill. and in Roseau, Minnesota. Names of his children not known but he and/or his children are sought by a relative in Norway, Mr. Fridtjov Omland. 69-350 ARP, Preben Einar (Perry). Parents most anxious to find, not only for his children's sake but also for their own. Born Sept. 13, 1893, in Copenhagen, Denmark. Divorced. Said to have lived in Toronto and Windsor, Ont., also in Winnipeg, Man. Last letter received from Detroit, Mich., U.S.A. Will correspond who wrote us concerning this inquiry from Hamilton, Ont., please provide us with your name and address? Important! 67-248

CHRISTIANSEN, Christoffer (Jim). Being sought by sister-in-law, Mrs. Margit Mathisen, former wife of his twin brother. Forty years has elapsed since last heard from. Born Sept. 17, 1886, in Oslo, Norway. His parents were Martin and Kristine Christiansen. His sister: Mrs. Agot Andersen. He has moved about considerably, living in numerous U.S.A. cities and states. Was a fisherman in Alaska and a railway workman, possibly in that state also. 69-356

EMERSON, Richard Anthony Warwick. Sought by Public Trust of New Zealand. He is the beneficiary in a will of his late grandmother. Born at Paddington West, London, England, on Feb. 16, 1898. His mother died two days later. Father remarried and with his wife and this son is said to have come to Canada after World War II. Can anyone provide a "lead"? 69-101

GRANBERG, Fritz Anton. Born May 1885, at Pitea, Sweden. To "America" in 1903. Widower. Last heard from in 1966 when he lived at Nanaimo, B.C. Has corresponded with relatives in Sweden for many years. Was interested in fishing and building of boats. His niece, Mrs. Elsa Granberg, inquires. 68-606

GRAVEL, Joseph Norman Jones (Norman). Born April 26, 1920, in Montreal, Que. Could use the name of Norman Jones. Worked for the B.C. Telephone Co., Vancouver, B.C. Was the General Secretary of Clerical Division of Federation of British Columbia Telephone Workers. His wife, Joan, in England, inquires. 18957

HAMALAINEN, Siija Dagmar (formerly Mrs. Sajankoski). Sought by former husband, Mr. Mauri Sajankoski. Was in Finland and inquiring for latter who was on holiday at time. Returned to Canada July, 1968. Born July 26, 1918, at Kymi, Finland. Parents Herman and Amanda—surname not provided. Inquiry relates to business matters. 68-538

HONEYWILL, Thomas George. Being sought by his sister, Mrs. Ivy May Leat, of England. Born Feb. 5, 1906, in Bristol, England. Was married to Forbie about 1933 and there is an adult son and daughter, Hugh Douglas and Lorna June. Came to Canada about 1924 and was last heard from in 1949 at which time he was working

for Seebe Power Station, Calgary, and lived in Calgary, Alta. His sister is anxious to renew contact with her only relative. 18862

JOHANSEN, Johannes (John Johnsen). Born Jan. 6, 1890, in Norway. Parents were Johan Laurits Petersen and Martha Maria Madadatter Petersen. They were later known by the surname of Sletas. Last known address was John L. Johnsen, Cranbrook, P.O. Box 140, B.C. He worked in the forests. Sought by a niece. 68-632

MONTAGUE, Frederick Augustus. Born May 31 (year not given), in Reading, England. Single. Was a piano tuner in London, Ont. Self-employed. Member of the Masonic Lodge. Known to have lived in Ingersoll and Thamesford, Ont. Sight was failing. Last heard from in 1964. Being sought by his cousin, Mrs. Alice Habric, of U.S.A., whose address we have. 69-223

NIIRANEN, Saima Kerttule Aina. This is her maiden name. To Canada in 1925 and married here but name unknown. From 1939 to 1945 she sent parcels to Finland and then all contact ceased. Born Dec. 28, 1904 in Finland. Parents: Aleks Fredrik and Eva Lillsa Niiranen. Sought by Mrs. Toini Tamminen. We have her address. 69-342

PAYNE, William Edward Rodney (Rod). Born July 4, 1946, at Smith Falls, Ont. Was a truck driver in Edmonton, Alta. and Regina, Sask. Last known to live in Edmonton. Parents: William Edward Dalton Payne and Viola Payne. Wife, Judith, seeks reconciliation. Children are Shaunna, Lynn and Dalton William. 69-348

RANDKLEV, Hans Torvald. Born May 7, 1896, in Norway. Last heard from in 1957 when he was living in Calgary, Alta. A niece, Ruth E. Torgesen, San Francisco, California, U.S.A., is the inquirer. 69-448

WIWHARYK, Stefan and Peter. Brothers. Born in 1924 and 1922 respectively. Parents: Olek and Maria Wiwharyk. Are being inquired for on behalf of their mother, by a Mrs. Maria Malanchuk of Edmonton, Alta. Last heard of in Hwozdec, Maluy, on April 27, 1942. Greek Catholic. Both served in German Army. 69-336

### WANTED

A full-time stenographer-typist is required for a department at Territorial Headquarters, 20 Albert Street, Toronto 102, Ont. Will applicants please contact the Staff Secretary, either by letter or phone, stating qualifications and age.

### SOLUTION TO HIDDEN MESSAGE

1. Creep; 2. Home; 3. Aureole; 4. Reguile; 5. Levee; 6. Enliven; 7. Showiness; 8. Kowtow; 9. Illness; 10. Newfangled; 11. Gumboots; 12. Swarth; 13. Lotteries; 14. Error; 15. Youngish; 16. Graffiti; 17. Litter; 18. Aphrodite; 19. Undeemed; 20. Chinese; 21. Unfaithful; 22. Seethes.

est flower — Charles Kingsley ("Glaucus").  
likeness, His whole glory, reflected as in a mirror even in the medium to "see the universal in the particular," by seeing God's whole  
if our eyes were opened, we should fulfil the requirement of Genesis,

### WOODROFFE (OTTAWA) CORPS

Official Opening of new facilities at Woodroffe and Carling, Ottawa, Ont.

SATURDAY, OCTOBER 4th

2:30 p.m. Dedication of building.  
8:00 p.m. Festival of Praise, featuring musical sections and "The Three Sons." Meetings conducted by the Territorial Commander (COMMISSIONER C. D. WISEMAN) and MRS. WISEMAN.

The Woodroffe Corps (formerly Parkdale) will be pleased to receive messages from former corps officers and comrades during their opening weekend, October 4th and 5th. Send to Major R. E. Chapman, 1220 Whitmore Avenue, Ottawa 5, Ont.

## Notes in Passing

Lieut.-Colonel Oliver Welbourn (R) and family wish to express their thanks for the many messages of sympathy received in the passing of Mrs. Lieut.-Colonel Welbourn.

\* \* \*

The new address of Commandant Lillian Lawson (R) is 2017 West 15th Avenue, Vancouver, B.C.

### CANADIAN BANDORAMA

Saturday, October 4th, 1969  
7:30 p.m.

MASSEY HALL, Toronto

Chairman—  
Lieut.-Commissioner William J. Parkins  
(Territorial Commander, U.S.A. Western Territory)

Bands from—  
Belleville — Danforth — Earlscourt  
Etobicoke — Hamilton Temple  
Woodstock — Kitchener — London  
Citadel — Wychwood

Male Chorus of 250 voices  
Conductor: Major Norman Bearcroft

Tickets Available from—  
Information Services and Special Efforts  
Department, 20 Albert Street, Toronto  
102, Ontario. Telephone: 362-1071  
\$2.00 — \$1.50 — \$1.00

(Be sure to enclose a stamped self-addressed envelope with all mail orders)

# Majesty in pain

THE extraordinary success of Samuel Brengle's ministry in many lands he attributed in no small measure to the constant earnest prayer of the little woman from whom his task separated him for such long periods and by such great distances.

"The fondest lover in America" he described himself, and their voluminous correspondence remained, to the end, love letters. But above their passionate affection both placed their love to God, and so the wife who saw her husband depart for England a few days after their wedding—in response to God's call—was one with him in a surrender of their personal preferences for the sake of His Kingdom.

Nor did their son and daughter suffer unduly for their father's frequent absences. His love ever surrounded them and his letters became increasingly valued.

Every detail of his personal life he subjected to the searching light of the Holy Spirit. In his youth he formed the habit of giving a tenth of his income to God, even when he was struggling to pay off his debts. Many years later, when in Florida during that State's real estate boom when men were buying property and selling it for double the price within a few days, he resisted inducements to invest his meagre savings, finding timely warning in his private Bible reading.

The rumour of a legacy coming

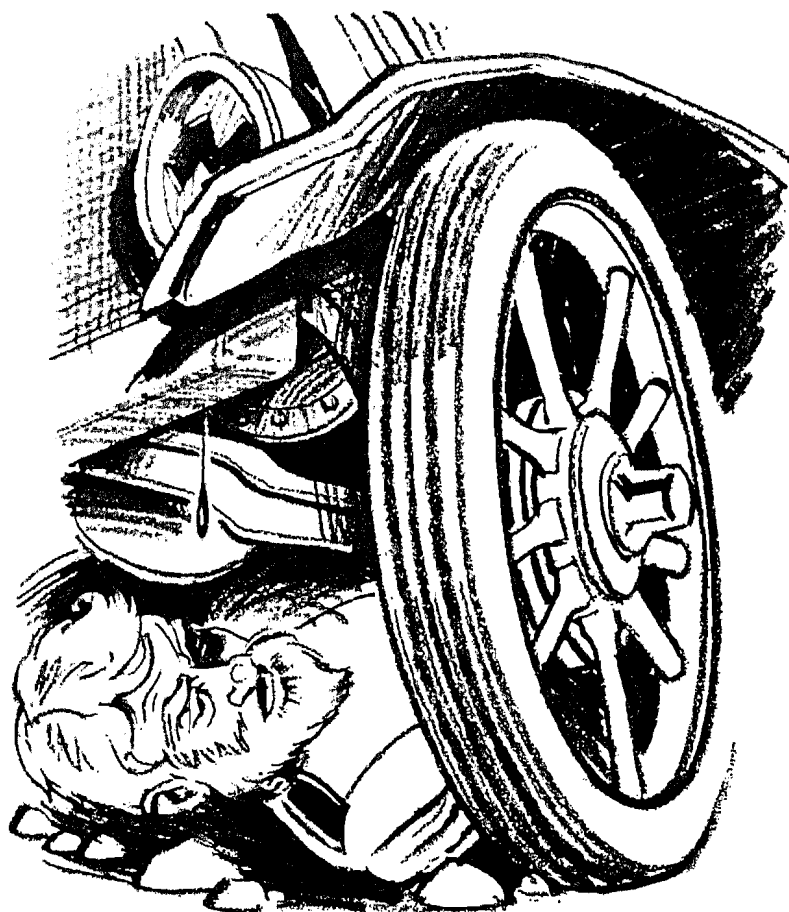
doubt in the manner he used in addressing Him." This took place while Brengle lay badly injured under the car, oil from the engine pouring into his eye and soaking him to the skin.

"If I am undergoing tribulation . . . I must get close up to God" he declared; "and say: 'Lord, this hurts. But I know it's for my good. Help me to learn Thy lesson!'"

In 1915 he was unexpectedly appointed Principal of the Army's New York training college. Much as he would miss his greater ministry, now he would be able to enjoy home life. But in the very induction ceremony he was stricken with pain, which led to several operations and nearly ended his life. And just then his wife suffered a breakdown which, in fact, resulted in her death. Only with difficulty was he able to rise from his bed to be with her before she entered the better world. . . . To her he had dictated, many years before, during one of his most serious illnesses:

"I think there is a noble . . . majesty in pain. It is pleasure strung to concert pitch. A great musician can discover harmonies where an ordinary fellow would hear only discords; and I seem to sense that there is, somehow or somewhere, to be discovered a great harmony in pain."

In the last of the Commissioner's six books, *Ancient Prophets*, published three years before



When Brengle lay seriously injured under the car after an accident, he still was able to pray "Lord, this hurts. But I know it's for my good. Help me to learn Thy lesson!"

"little people," the preacher invites and pleads, his words made weightier by the care with which they have been chosen. Above all there shines out the fervour of the prophet and the virtue of the saint.

That influence has spread even to countries where the Army's evangelical operations have never

Brengle's books."

Commissioner Brengle needs no memorial so long as we have his books. Nevertheless, in several lands his name is perpetuated in the Brengle Institute, which ensures that officers who have platform ability or a gift for teaching doctrine are given the benefit of a ten-day course of prayer, study and discussion on the subject of holy living.

Although he is best remembered because of these books, the path of the writer was a new trail for him, entered when a vicious attack had disabled him for months. As he emerged from convalescence, eighteen months later, he found his wife painting on that brick the words of Old Testament Joseph, spoken to his brothers:

*As for you, ye meant it for evil; but God meant it for good, to keep much people alive.*

In the strategy of God, the brick that might have meant death for one, led to the production of a book—of books—still bringing life to thousands.

The End

## THE STORY SO FAR

Because of serious injury resulting from a brick thrown at his head when a young Salvation Army officer, Samuel Brengle started to write. His first published book "Helps to Holiness" had an immense influence around the world.

Travelling throughout the United States, Brengle became famous as a holiness preacher. However, he remained a humble man with a keen sense of humour, able to make spiritual contact with all types of people.

NOW READ ON

# The Brick and the Book

by Eric Coward

their way threatened a spiritual crisis for Samuel and Elizabeth Brengle, so wary were they of the complacency and self-sufficiency that riches might bring. However, the expected bequest did not materialize and their peace of mind was restored.

Brengle might be said to have had more than his share of suffering: rheumatic fever, while in Denmark; many illnesses brought on by exposure or exhaustion; three major and various minor operations; ailments, necessitating continual treatment and rigid diet; at the age of sixty-four a near-fatal motor accident. Out of such experiences he forged a philosophy, or rather an understanding of God's purposes, which strengthened him for the cure of souls exercised almost as much by correspondence and in private interviews as through public meetings.

"I shall never forget hearing him talk to God there under the car" said one involved with him in the accident. "There was no

he relinquished his final appointment, he had written a chapter expressing his thought about this "abyss of retirement." He believed this would give more time for counselling and letter-writing. Indeed, he was to prove that it did until failing sight restricted the latter activity, when he courageously and philosophically prepared himself for the "abyss of physical darkness." His mind and spirit alert in spite of increasing frailty, his memory well stocked with strengthening verses of Scripture, he serenely came to the end of his earthly pilgrimage on May 20, 1936.

Brengle's name has become something of a legend with Salvationists everywhere. Even those too young to have known him can hardly ponder on the question of the necessity and privilege of a holy life without remembering the name of the man who translated the teaching into such simple terms. In his books the lawyer still patiently explains; the teacher is ever with his beloved

functioned. Visiting his native Greece after thirty-four years absence, a South American officer was surprised to find that there were a number of people who knew about the Organization, for he himself had first met it in the land of his adoption.

At one of the evangelical churches at which he was invited to speak the minister told him that it was through reading Commissioner Brengle's *The Way of Holiness* that he was called to be an evangelist. The officer was delighted to see Greek translations of the Commissioner's books on sale at the church.

Another pastor told the officer: "If ever The Salvation Army commenced operation here I would send my children to enlist in it. I have read all Brengle's books and know what the Movement stands for." In Salonika the officer lectured for several nights on the Army's work. One of his listeners greeted him in English, saying: "Hallelujah! I enjoy full salvation. I have read all